A

SERMON

Preached before the

HONOURABLE Houſe of COMMONS,

At St. *Margarets Weſtminſter*,

November 5. 1680.

BY

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Pſalm 64. 9, 10.

And all men ſhall fear, and ſhall declare the work of God: for they ſhall wiſely conſider of his doing. The righteous ſhall be glad in the Lord, and ſhall truſt in him: and all the upright in heart ſhall glory.

THAT this Pſalm is a Prayer of *Davids* for preſervation of his Life from fear of the enemy, we are aſſur'd from the title and the firſt verſe: And if that rule of Interpreters hold good, That where nothing is new in the Title, there the Argument is the ſame with the foregoing Pſalm, we may probably infer, that it was indited by

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the Royal Prophet, when *Saul* and his aſſociates ſought his life.

However it be (for Expoſitors are not agreed about it) without any force to the Text, or any part of the Context, we may fitly apply it to the Publick Solemnity of this day, wherein we are aſſembled to magnifie the providence of God for his memorable deliverance of the King and Kingdom from the bloody deſigns of Popiſh Traytors, and to implore his goodneſs for the continuance of his favour to our preſent Sovereign and the whole Nation; to give him thanks for the great things he hath done for us already, and to pray for the final defeat of the like helliſh Plots againſt us. This is a day which the Lord hath made, let us rejoyce, and be glad in it: nay, this is a ſeaſon which he hath once more ſignaliz'd, let us pray and ſing praiſes to the God of our lives. And what great reaſon we have to rejoyce in his Providence, and glory in his Power, and truſt in his Goodneſs, will be evident from the words when applied to the day: for it is moſt remarkably of his own making; he hath made it his, by a miracle of mercy; *And all men ſhall fear and ſhall declare the work of God, for they ſhall wiſely conſider of his doing*: and he hath made it ours by a return of duty; *The righteous ſhall be*

glad

glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

In the words we have theſe three general parts.

I. An Act of God; ſomething of his doing.

II. Its Effect upon men in general: *All men ſhall fear, and ſhall declare,* &c.

III. A ſpecial Duty reſulting from it, incumbent on good men: *The righteous,* &c.

I. I begin with the firſt, as the ground of all the reſt: An Act of God, which is twice mention'd, called *The work of God*, and *His doing*: The expreſſion is doubled, to make it at once more certain, and to beſpeak our obſervance of it: But what that *work* was, and by what means accompliſhed, we muſt learn from the precedent verſes. The Pſalm (as I ſaid) is a prayer of *Davids* for deliverance from his enemies, with a deſcription of their intended cruelty, and a prediction of Gods judgments on them. His enemies were ſtrong and powerful, but God was omnipotent, and in Him was his help and truſt; they deſign'd his utter ruine, but God turned the miſchief upon their own heads. And that we may ſee how great a deliverance God wrought for him, let us firſt conſider what they plotted againſt him. In the deſcription we have

have ſeveral characters of their rage and cruelty, and as many intimations of his danger.

1. Their ſecret counſels and midnight contrivances, [ver. 2.] *Hide me from the ſecret counſel of the wicked*; for ſo uſually all Treaſons and Conſpiracies begin, in private Combinations and clandeſtine Plots: And though it be true of all ſins, that they are works of darkneſs, yet Treaſons moſt of all hate and avoid the light, being hatch'd in the dark receſſes of wicked hearts, and promoted by ſecret Meetings and Conſultations. But their malice was too great to be long conceal'd by darkneſs it ſelf, and therefore it ſoon broke out,

2. Into open Rebellion; for ſo it follows, [ver. 2.] *Hide me from the inſurrection of the workers of iniquity*: that's the next degree of their miſchief and his danger: They that harbour Treaſon in their hearts want only an opportunity to act it with their hands; and when men are engaged in wicked Conſpiracies, they are ſoon drawn on to open Inſurrections: They that dare imagine evil againſt the King in their Bedchamber, will not ſtick to countenance Rebellion againſt him in the Camp: For the malice of Treaſon, like fire conceal'd, will either find or force its paſſage. So their ſecret counſels here,

were

were ſoon formed into an Inſurrection, and the heat of their rage kindled the flames of Rebellion.

3. In their ſlanderous reproaches and unjuſt inſinuations, ver. 3. *They whet their tongue like a ſword*, and *ſhoot out their arrows, even bitter words*: This is the uſual Prologue to all Traytorous deſigns, to calumniate the Government, and ſpeak evil of Dignities, to reproach the one and make it odious, by traducing the other, and rendering them contemptible: *They ſhoot out their arrows*, intimating the number of their ſlanders; for ſuch will be ſure to ſay enough, that ſomething at leaſt may be believed: Or if their reproaches be too groſs to find credit, then they rail and diſcharge bitter words, ſharpned with ſpight and envenomed with malice, and theſe they dart in private ſuggeſtions and crafty inſinuations, ver. 4. *That they may ſhoot in ſecret at the perfect, ſuddenly do they hit him, and fear not.* And when they have infected others with this poiſon of aſps that is under their lips, we ſoon find 'em in the next place

4. Met at their private Cabals, to animate the Traytors, and carry on the Treaſon, ver. 5. *They encourage themſelves in an evil matter, and commune of laying ſnares privily*: For Treaſon is uſually

an underground work, and as far as poſſible is brooded in the dark; miſchief is the deſign, and ſecreſie is the midwife to bring it to the birth, and no means unattempted leſt it ſhould prove abortive; which is a further deſcription of their deſigns, and his danger.

5. Their great induſtry and diligence, ver. 6. *They ſearch out iniquity, they accompliſh a diligent deſign*: There is not a more active Principle in the world than malice, nor any malice more deviliſh and buſie than that of Rebels: 'Tis the Devils malice that makes him reſtleſs, and Rebels have ſo much at leaſt of his temper, that they leave no ſtone unturn'd which may carry on, or accompliſh their miſchievous deſigns: and hence they are fitly ſtiled in Scripture, Sons of *Belial*, *i. e.* of the Arch-rebel.

Theſe are the characters which *David* gives us of his enemies within the compaſs of this ſhort Pſalm; and a true deſcription of all their ſucceſſors, ſuch as are enemies to Kings, and Traytors to Governments: and when we have put 'em all together, their ſecret counſels and their bare-fac'd Rebellion, their malicious ſlanders, and their deep-laid Plots; and all theſe acted with unwearied diligence, and reſtleſs induſtry, we need no further proof of his enemies deſigns, and his danger.

But

But in the midſt of all theſe dangers, and in the height of their expectations the good man looked up to God, and foreſaw his own ſafety, and their ruine, ver. 7. *But God ſhall ſhoot at 'em with a ſwift arrow, ſuddenly ſhall they be wounded.* God who hath ſet up Kings, will defend 'em; He that called *David* his Anointed, did preſerve him; He that has ſaid, *By me Kings reign*, has thereby entitled 'em to his protection: And that it might appear that his reſcue was from Heaven, that both his deliverance and his enemies deſtruction was Gods own Act, he has mentioned two circumſtances, which I ſhall briefly conſider as moſt applicable to the caſe before us.

1. The ſuddenneſs of their deſtruction. And 2. The manner of the diſcovery, and prevention of his danger.

1. The ſuddenneſs of the deſtruction; *ſuddenly ſhall they be wounded.* When they were in the height of their hopes, priding themſelves in their well-formed Plots, and ſecure of the ſucceſs, he that ſearched the ſecrets of their hearts and knew their treachery, blaſted the deſign, and rendred all their contrivances vain and fruitleſs. The ſuddenneſs of events does uſually enhance the wonder, and when things moſt im-

probable and unlikely are brought to paſs in the twinkling of an eye, when men leaſt think of 'em, and have no reaſon to expect 'em, 'tis a plain intimation that ſome more than ordinary cauſe concurr'd to their production, and the finger of God is clearly viſible in ſuch ſurprizing and unaccountable events. When the Iſraelites were delivered from *Babylon* after a tedious reſtraint, and all of a ſudden ſent back to their own Country in peace, as the joy of ſuch an unexpected return almoſt amaz'd 'em. *When the Lord turned again the captivity of Sion, then were we like unto them that dream,* [*Pſ.* 126. 1.] they could ſcarce believe it to be real; ſo they rightly concluded [*ver.* 3.] *The Lord hath done great things for us, whereof we rejoyce.* Such ſudden events are beyond the power of ordinary means, and muſt needs be concluded to be Gods own work. And ſo the ſudden deſtruction of the wicked in the midſt of their proſperity, and when they think themſelves moſt ſecure, is a manifeſt proof that it is the Lords own doing. To ſee fearleſs ſinners baffled in an inſtant, and ſunk into confuſion when they think of nothing leſs, is an undeniable argument that it was an omnipotent arm which ſmote 'em. And it quieted *David's* doubts of the equity of Gods providence,

vidence, when he ſaw the wicked brought into deſolation *in a moment* [*Pſal.* 73. 19.] To behold them flouriſhing to day like a *green Bay-tree*, and to morrow dried up like the *Fig-tree curſed* by our Saviour, makes it notorious and plain, that they were blaſted with a breath from Heaven. So periſh'd *David*'s enemies, whereby it is evident it was Gods own work: And ſo was it

2. From the manner of the diſcovery, and the prevention of his danger, ver. 8. *They ſhall make their own tongue fall upon the head of themſelves.* Intimating, either that the miſchiefs which they had deviſed for others, ſhould return upon themſelves; or that their own tongues ſhould be made their own betrayers. The firſt is the Pſalmiſts common obſervation of the wicked, and of the equity of Divine Juſtice in their puniſhment, that they are taken in the ſnares which themſelves had laid, and are fallen into the pit they had digg'd for others. And the other is as certain (though not ſo common) that the wicked are oft made the revealers of their own ſecrets, and the contrivers of miſchief are the betrayers of themſelves. And both are arguments of an over-ruling power in ſuch myſterious events, and manifeſt that it is Gods own doing.

And

And thus have we ſeen what *work* it was that *David* here aſcribes to God, namely, the deſtruction of his enemies, evident to be *his doing*, more eſpecially by the ſuddenneſs of their ruine, and the manner of the diſcovery, and prevention of his danger. And the caſe ſuits well with the occaſion and the day, wherein we eſcap'd as great a danger, by as ſtrange a deliverance, and that from God too, and of the *Lords own doing*; which will plainly appear when I have parallel'd the forenamed circumſtances with the ſubject of this days ſolemnity.

I ſhall not need to deſcribe the greatneſs of our danger, when I have but mention'd the horror of this days Treaſon; how the King and Prince, with the whole High-Court of Parliament were all marked out for ſlaughter, to be blown up alive, and involv'd in one common death without a minutes warning: And 'tis not hard to imagine, what tyranny and uſurpation, what oppreſſion and blood-ſhedding had enſued, what unſpeakable miſery had been entail'd upon us and our poſterity, to the loſs of our liberty and fortunes, to the change of our Government and Religion, to the continual hazzard of our lives, and of all that at preſent we peaceably enjoy: which was all certainly intended,

tended, though by the infinite mercy of God, it was never executed. A deſign ſo cruel, that they who cannot but abhor it, if true, would willingly perſuade themſelves and others, it is falſe; and we are forbidden to truſt our ears, becauſe we did not ſee it with our eyes. 'Tis hard, that they who lay the greateſt ſtreſs on Tradition, ſhould not allow us to believe one, eſpecially of a matter of fact, of leſs than fourſcore years, and within the memory of ſome now living: But what will not they deny, who cry down the Bible it ſelf, and vilifie the teſtimony of Gods holy Spirit, when it makes againſt them? For unleſs the ſeveral publick Records of the Kingdom, and the joynt conſent of our deceaſed Fathers, unleſs the confeſſions of the Traytors themſelves, and ſome of their own moſt creditable Writers; nay, unleſs our own ſenſes at this very day, and our freſh experience of the like damnable deſigns, can be all ſuppos'd to deceive us, a Conſpiracy no leſs certain than barbarous, as firmly to be believed as heartily deteſted by all that wiſh well to our *Engliſh Iſrael*, and renounce thoſe ungodly Principles, which countenance or defend ſuch unchriſtian and bloody practices. I know there are few (if any) that hear me, unacquainted with the ſtory of this

day's

days Plot; and therefore I ſhall leave it to your memories to run the parallel between *David's* Conſpirators and theſe Traytors, in the ſecreſie of their Counſels, deſigns laid deep as Hell, and black as utter darkneſs, in the maliciouſneſs of their calumnies and imbitter'd ſlanders, in the inſolence of their inſurrection and bold-fac'd Rebellion; and in their induſtrious ſedulity to carry on their Treaſon, and an unquenchable thirſt after blood and ruine; to all which they wanted only ſucceſs to make 'em the moſt matchleſs villains that perhaps ever trod on the earths ſurface.

But he that ſits in Heaven laugh'd 'em to ſcorn; the Lord had them in deriſion: What *David* foreſaw, God himſelf reveal'd, by diſcovering the Treaſon and confounding the Traytors: which happy diſcovery gave birth to this days joyful gratulations, to praiſe the Lord for his goodneſs, and declare the wonders that he doth for us the children of men. To which as the proper matter of this days duty I haſten, when I have firſt briefly evinc'd, that this was alſo *Gods own doing*: which will be more evident from the ſame arguments, wherewith *David* manifeſted the deſtruction of his enemies to be *Gods own work*.

1. From

1. From the ſuddenneſs of their deſtruction. When there was but one night between us and ruine; and e're the next Sun had ſet, the whole body of this flouriſhing Kingdom had either bled its laſt, or fainted with the loſs of its beſt blood; when the Treaſon was ripe for action, and nothing wanting to the execution but only ſtretching out an hand to fire the fatal train; when the Traytors grew big with hopes, and altogether fearleſs of diſappointment, *God ſhoots at 'em with a ſwift arrow, and ſuddenly they are wounded.* They had poſted themſelves in ſeveral quarters of the Kingdom, looking for deſtruction; and it came ſo effectually on themſelves, that as they did not ſuſpect it, ſo they could not poſſibly avoid it. Their deſigns were ſo near the iſſue, that their Confederates at a diſtance believ'd 'em done; and ſo nigh was our danger, that we might truly ſay with *David*, [1 *Sam.* 20. 3.] *As the Lord liveth, there was but a ſtep between us and death.* But God who reſcued *Iſaac* from the knife and the fiery pile, withheld *That terrible Blow*, and made them the ſacrifice to their own mercileſs cruelty, delivered us from the fire, and made them the offering, conſuming 'em in a moment by their *own wickedneſs*: For 'tis no new obſervation that ſeveral of thoſe re-

bellious accomplices, who had prepared the fatal Pile, were firſt ſcorch'd and afterwards ſlain by the direful effects of that very element, which they had choſen as an inſtrument of our ruine: And when we ſee ſuch notorious offenders corrected by their own ſins, when they are puniſh'd by the ſame thing wherein they have offended, and made to drink (as it were) out of their own cup, we may eaſily diſcern who adminiſters the potion, and how juſt the retaliation is. And 'tis oft the caſe of the wicked, that *Gods* hand may be manifeſt, and his providence glorified by the reſemblance of the puniſhment to the ſin: The Pſalmiſt hath noted it [*Pſ.* 109.27.] *Hereby ſhall they know that it is thy hand, and that thou Lord haſt done it*: and how's that? [*ver.* 29.] in that *they are cloathed with their own ſhame, and covered with their own confuſion, as with a mantle*: That they fall as faſt as they riſe; are ſtill confounded by their own devices, and ſtill thy ſervants rejoyce.

2. In the manner of the diſcovery, and prevention of the danger: That the Traytors ſhould be made their own Betrayers; and one of them by endeavouring to ſave a Friend, ſhould deſtroy all the reſt of his accomplices: That darkneſs ſhould bring their deeds to light,

and

and one night diſcover what ten months had conceal'd: That the obſcurity of a Letter ſhould prove the beſt comment to find out its meaning, and the darkneſs of the Text give light to its interpretation: That the Actors ſhould be apprehended on the Stage, when they were juſt ready to begin the Tragedy, and all the danger blown over in a moment: That the intended Maſſacre ſhould be the means to our greater ſafety; and the ruine threatned to our Church ſhould prove its eſtabliſhment. Theſe are all undeniably ſuch effects, as carry on 'em the *Signacula Dei*, the print of Gods finger, the legible characters of infinite Wiſdom, and Omnipotence. So that we may boldly appeal with *David* to all that ſee it; *O come hither and behold the work of God, how wonderful he is in his doing!* Pſal. 66. 5. And what's that? that ſuch as are *rebellious are not able to exalt themſelves* [ver. 7.] but are ſnared in the work of their own hands: for it was this day done, the ungodly were caught in their own ſnare, and trapped in the pit they had digged for others, even without a figure. They ſaid among themſelves, Come, and let us make havock of 'em all together, by undermining 'em in that very place where they have made ſuch Laws againſt us. They ſought

deep to hide their counſel, and their works were in the dark; and they ſaid, Who ſeeth it? and who knoweth it? They took an Oath of Secreſie, nay they received the Sacrament upon it: Bleſſed Lord! that thy moſt Holy Ordinance ſhould be thus prophaned; that men ſhould call upon thy Name, while they deliberately blaſpheme thine Honour! The Seal of Confeſſion muſt not be violated to ſave the King and Kingdom; but the Seal of our Eternal Redemption is made the Bond of Iniquity without any ſcruple: Such is the Piety of thoſe who make Religion a cloak for Treaſon, and turn Rebels out of Conſcience! They ſtuck (you ſee) at nothing to lodge the Secret ſafe; but God aveng'd their prophaneneſs by infatuating their Counſels: He darts a ſcruple into one of their minds [*Leſt the righteous ſhould periſh with the wicked*] and makes his own Conſcience tell him more than ſeven Confeſſors: He reveals the Treachery by the hand of a Confident, and makes the miſchief betray it ſelf, that he might protect the Innocent, and make himſelf known by the execution of his Judgments upon the wicked, eſpecially on ſuch as delight in Treaſon and Blood, and ſo horribly diſhonour Chriſt as to call it *His Religion*. So the Plot was diſcovered,

covered, and the crafty confounded, whereby it is evident, it was *Gods own doing*. That's the firſt general, the *work of God*.

II. But when God makes bare his arm, and ſtretcheth out his hand to work wonders, ſure the world muſt be awakned into an obſervance of them; and that's next to be conſidered:

Its Effect upon men in general: and here's a threefold Effect mention'd. 1. All men ſhall fear. 2. Shall declare the work of God. 3. Shall wiſely conſider of his *doing*.

1. The firſt effect is Fear, which naturally ariſes in mens minds upon the apprehenſions of Gods irreſiſtible power and greatneſs; For who has an arm like God? or who can thunder with a voice like him? yea, who can hear his voice and not tremble? or ſee his hand ſtretched out and not be afraid? *Thou didſt cauſe thy judgment to be heard from heaven; the earth trembled and was ſtill*, Pſal. 76. 8. *Thou, even thou art to be feared; and who may ſtand in thy ſight when once thou art angry?* [ver. 7.] And as the apprehenſions of his Power and Majeſty ſtrike dread and terror into men, ſo the wonders of his Providence, eſpecially the eminent deliverances of his people, and the confuſion of their enemies, muſt needs beget an awful reverence of that Omnipotence, which

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alone doth wonders, and bringeth mighty things to paſs. And all men that ſee ſuch things ſhall fear, *i. e.* ſhall tremble before his Power and Providence, who by ſuch events makes it manifeſt, that he interpoſes his Wiſdom in the moſt ſecret counſels of men, and over-rules all their malicious contrivances, to the ends of his own Counſel, and the deſigns of his Goodneſs. As *Joſeph* ſaid to his Brethren, *Gen.* 50. 20. *As for you, ye thought evil againſt me, but God meant it unto good; to bring to paſs, as it is this day, to ſave much people alive. And all men ſhall fear*, i. e. ſhall be afraid to conſpire againſt them, whoſe cauſe God himſelf ſo miraculouſly owns and abets; and ſhall be convinc'd, that the care of the righteous is with the moſt high; that with his right hand he covers them, and with his arm he protects 'em. *And all men ſhall fear*, i. e. ſhall be afraid to do any more ſo wickedly, and ſhall depart from the tents of ſuch ungodly murmurers, leſt they be conſumed in their ſins. *And all men ſhall fear*, i. e. ſhall fear God and the King too, whoſe Miniſter he is, in whoſe name and behalf he acts; and into whoſe heart God was pleaſed to put the firſt diſcovery of this days happy deliverance, and to make him the inſtrument of his Peoples Preſervation, that they might

might know him to be Gods viſible Deputy upon earth, and might fear before him; according to the wiſe-mans advice, *My ſon, fear God and the King, and meddle not with them that are given to change.*

All men ſhall fear, but fear alone will not profit us; for the Devils tremble before the power they hate, and wicked men may dread Gods vengeance, where they are unwilling to ſee his hand; and therefore here follows another effect, which ſuch ſignal actions have upon men:

2. *They ſhall declare the work of the Lord.* And this is an effect as general and large as the other, though upon different accounts; for even they who are unwilling to own it, ſhall be forc'd to acknowledge it, and they for whoſe ſake it is done ſhall rejoyce to publiſh it. When God reſcued his people from *Babylon*, the Pſalmiſt obſerves, that even the Heathen took notice of their wonderful deliverance, *Pſal.* 126. 2. *Then ſaid they among the heathen, the Lord hath done great things for them*: And if Strangers that have only heard of ours, ſhall talk of Gods providence over us, ſurely we that reap the benefits of his goodneſs, ſhould ſing forth the honour of his name, and make his praiſe to be glorious: If

it

it was wonderful in their eyes, we were the unworthieſt perſons in the world, if it ſhould not be ſo in ours too. And truly they deſerve not to ſhare in ſo great a bleſſing, who neglect to declare this work of the Lord, who refuſe to pay him the honour due unto his name for the frequent deliverances vouchſafed to our Land and Nation. 'Tis no leſs than brutiſh ſtupidity that makes men regardleſs of theſe wonders of Providence, which he that rightly conſiders, will find reaſon enough moſt ſolemnly to admire and adore; which is the third effect.

3. *They ſhall wiſely conſider of his doings.* That is, they ſhall better underſtand the method of Gods proceedings, and the reaſons of his dealings in the world: for theſe things make it plain, that God takes care of the affairs of his people, and that the enemies of his Church, (enemies I ſay in their minds, though the Church be ſtill in their mouths, while they continue their wicked works) with all their crafty devices, with all their ſpite and malice, and the gates of Hell to help them, ſhall not be able to prevail againſt her. And theſe ſudden defeats, and remarkable diſappointments of ſuch treaſonable deſigns, are evidence ſufficient that they are hateful to God, who is the governour of the world, and is concern'd

cern'd for his own Vicegerents; That vengeance belongs to him, and he will ſurely repay it for ſuch ſins. *Whoſo is wiſe*, ſays *David* [Pſal. 107. 43.] *will obſerve theſe things, and they ſhall underſtand the loving kindneſs of the Lord*: And 'tis the wiſe-mans obſervation in the like caſe [*Prov.* 24. 22.] having told us of thoſe that are given to change, that their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both? He immediately ſubjoyns, *Theſe things alſo belong unto the wiſe*, [ver. 27.] that is, theſe things are matter of weighty conſideration, and thereby we may learn by experience, that God for the better government of the world thinks it fit, to make Rebels and Traytors the moſt memorable examples of Vengeance and Judgment: Search the Scriptures, and turn over the Annals of all Ages, you ſhall ſcarce meet in ſtory with a ſeditious Innovator or a Rebel, who has not ruin'd himſelf: Deſtruction treads cloſe upon their heels, and puniſhment will aſſuredly come from God; for *they that reſiſt ſhall receive to themſelves damnation*, ſays St. *Paul*, [*Rom.* 13. 2.] They *ſhall utterly periſh in their own corruption*, ſays St. *Peter*, [2 *Pet.* 2. 12.] *Their judgment lingereth not, and their damnation ſlumbereth not*, [ver. 3.] Not one of the mutinous ge-

neration among the Iſraelites came into the Land of Promiſe, becauſe they rebelled againſt *Moſes* and *Aaron*, and in them againſt God. And that all the earth may ſtand in awe of him, and the Governours he hath appointed, God opened the bowels of the earth, and ſhe ſwallowed up *Corah*, and covered the congregation of *Abiram*; *They went down alive into the gulf, with their wives, and their ſons, and their little children*, Numb. 16. 27. And that we might perceive it to be Gods own immediate *work*, we find *Moſes* putting it upon this iſſue, [ver. 29.] *If theſe men die the common death of all men, then the Lord hath not ſent me*; then let me have no authority among you: *But if the Lord make a new thing*, or create a new creature (as the phraſe imports) ſuch a thing as ye never ſaw, nor was ever heard of before; *If the earth open her mouth, and they go down quick into the pit*; what then? why, *Then ſhall ye underſtand that theſe men have provoked the Lord*, ver. 30. then ſhall ye know that 'tis his doing. Beware of the way of *Corah*, leſt ye periſh in the gain-ſaying of *Corah*: God hates the diſpoſitions, which are the cauſe of Rebellion, and will never let the practices go unpuniſhed. If therefore we tremble at the vengeance, let us dread the crimes, and ſo wiſely conſider of Gods doings,

ings, as to deteſt the ſins for which others have been ſo notably puniſh'd. But there is ſomething more yet to be done, as the proper work of the day; and that is,

III. A duty reſulting from all theſe conſiderations, and chiefly incumbent on good men: and that (as the other) is three-fold. 1. Rejoycing in the Lord. 2. Truſting in him. 3. Glory and triumph. *The righteous ſhall*, &c.

1. *The righteous ſhall be glad in the Lord.* A duty no leſs eaſie than pleaſant, and that which we all ſeem to covet and deſire moſt; that which we eagerly purſue as the beſt of this worlds ſatisfactions, joy and rejoycing: There is no ſuch gladneſs of heart, as that which a good man enjoys in the contemplation of Gods goodneſs: And ſure we need no invitations to what we are all ſo naturally inclin'd: God himſelf requires it, the deliverance of the Day, and the diſcoveries of a later date call for it: *Rejoyce in the Lord, O ye righteous, and again I ſay, rejoyce; for the voice of praiſe is comely, and it becometh well the juſt to be thankful.* And ſeeing God requires a ſign, and ſome outward teſtimony of your joy and thanks, let me beſpeak your Charity to the Poor, in thoſe emphatical words of *Nehemiah*, [8. 10.] *Go your way, eat the fat,*

and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for this day is holy unto our Lord; neither be you ſorry, for the joy of the Lord is your ſtrength. God who frankly beſtows his bleſſings, loves a chearful return of what he gives; and ſince our goodneſs extends not unto him, but to the Saints that are in the earth, he has left the Poor among us as his ſtanding Receivers by his own Patent, *The poor ye ſhall have always with you*, (ſays our Saviour) *and whenſoever ye will ye may do them good*, [Mark 14. 7.] Do it therefore at this time above all, and make them partakers of your fulneſs and joyfulneſs: for then we glorifie his name, when we joy in his ſalvation, and are glad to do good to others, as God hath done unto us; when the voice of rejoycing is heard in the Tabernacles of the righteous, and the tokens of our joy are ſent to the poor and needy. And that our joy may be perfect, let us temper it with Faith, and add the next degree of our Duty:

2. *The righteous ſhall truſt in him.* And good reaſon indeed to truſt in him, of whoſe favour and loving kindneſs we have had ſo large experience; well may we rely on that power which is ſo able to protect us; well may we depend on that providence, which ſo remarkably takes care

of

of us. And herein lies the difference of the effects, that ſuch works of God have upon the righteous and the wicked; that the one are ſtruck with horror from the apprehenſions of his power and providence, and confounded with the ſenſe of their own guilt; whilſt good men glory in the demonſtrations of Gods power, and make all his Diſpenſations an argument of a more chearful dependance on him. 'Tis this that ſupports the ſpirits of good men, under all the troubles and diſtractions of the world, and keeps 'em from deſpondence with fear of future evils, and apprehenſions of miſchief and diſturbances, when they call to mind the deliverances of paſt times, and Gods manifold appearances in the cauſe of his Church and People.

And what if a cloud appear, or the ſtorms ariſe? if we build our confidence on *the rock of ages*, we have a ſhelter againſt the Tempeſts, a ſtrong conſolation and *a good hope*, *as an anchor of our ſouls*, *both ſure and ſtedfaſt*: And what if the *ſame* danger threaten us, and the ſtorms ariſe from the *ſame* quarter? we have ſtill the *ſame* God to flee unto, who hath manifeſted his care of our Church by a continued ſeries of Miracles and Mercies. Though the unquiet ſpirits of the world, and the powers of darkneſs combine

bine againſt us, yet if we hold us faſt by God, he will never leave us nor forſake us; if we adhere conſtantly unto him, his Faithfulneſs and Truth will be our Shield and Buckler; and while we are under the defence of the Almighty, we ſhall not be greatly moved. This was *David*'s confidence, whoſe deliverances always equal'd his dangers, and from his own experience he encourageth others to depend upon God, [Pſalm 62. 6, 7.] *He only is my rock and my ſalvation; he is my defence, I ſhall not be moved: In God is my ſalvation and my glory; the rock of my ſtrength, and my refuge is in God:* And then immediately it follows, ver. 8. *Truſt in him at all times, O ye people; pour out your heart before him: God is a refuge for us. Selah.* The times and ſeaſons to come are in the hand of God alone, and we know not what a day, much leſs what a year may bring forth, though we cannot but know what our ſins have deſerv'd if God ſhould enter into judgment with us; yet even this is matter of great rejoycing, that we are ſtill aſſembled to give him thanks in the great Congregation, and to praiſe him among the Heads of the people, And this too is an encouragement to rely on the ſame infinite Power and Goodneſs for the continuance of our ſafety, That the next year

year ſhall be as this, and much more abundant; That God will ſettle and root us faſter by ſhaking us a little; That he will perfect his own work by a full detection and final defeat of all our implacable enemies. And in this humble confidence and aſſurance of his favour we triumph and glory: Which is the laſt branch of our Duty.

3. *All the upright in heart ſhall glory*: They ſhall glory in his ſtrength, and triumph in his favour. But that's not all; they ſhall glory in the confuſion of the wicked, and rejoyce in the continual diſappointment of ſuch treacherous deſigns: And they that do not rejoyce and glory in ſuch Diſcoveries and Deliverances are none of the upright in heart; for they defraud God of his due, and deny him the honour of his own *work*; and they give us reaſon to ſuſpect, that they wiſh the Treaſon had been acted. They that refuſe to give thanks for the Deliverance, want only an opportunity to contrive the like miſchief, and put the Deſign in execution. But let us (I beſeech you) as men *upright in heart*, with all our Souls, yea with heart and voice, offer up our Thankſgivings to the God of our mercies, and confeſs his Name, and glory in his Strength, and triumph in his Goodneſs: As we are ſenſible to whom

whom we owe our ſafety, let us keep the Feaſt with joyful and thankful hearts, making it (like the Feaſt of the Paſſover) a day to be much obſerved throughout all our Generations; let us all, as friends to *Sion*, the Church we wiſh well to, give thanks to the preſerver of our *Sion*; as Subjects of a Kingdom, whoſe peace and proſperity we pray for, let us bleſs the God of our *Iſrael*, the mighty defender of our Nation.

We have heard with our ears, and our Fathers have declared unto us, the noble works which God did in their days, and in the time before them. How he did deliver our Nation from the Tyranny of the Pope, the Uſurpations of his Sea, the Treaſons of his Emiſſaries, and from the Idolatry, Superſtition and Cruelty of his Religion (I call it His, for Popery is no more like Chriſts Religion, than a Wolf is like a Lamb.) How ſoon he extinguiſh'd the fire of the *Marian* Perſecution; and in the years next enſuing, gave us *Beauty for Aſhes*, even ten for one: How he put to flight the Forces of the Aliens, and diſplay'd his wonders in the deep in 88: and how he delivered both our Church and State as on this Day.

And as we have heard, ſo have we ſeen, how miraculouſly he diſpell'd that diſmal Cloud which covered us, by bowing the hearts of all the People,

ple, as the heart of one man, to bring back the King to his own Throne: How he made Him among the Princes of the earth, *the First-born* (as it were) *from the dead*; How his Hand hath held him fast in the midst of manifold dangers; and by Gods protection of Him, we also are protected in the quiet enjoyment of our Lives, Liberties, Fortunes, and Laws, and in the free and open Profession of Christs true Religion. Oh! let us walk worthy of these reiterated Deliverances, and live as becometh a Reformed and a Redeemed People. Let not our Heats and Divisions on one hand, nor our Looseness and Prophaneness on the other, give occasion to the Enemy to triumph over us, lest they say in their hearts, *There, there, so would we have it*; lest we ruine our selves in a more effectual manner, than all the Papal Conspirators in Europe can devise. But let us manifest our thankfulness to God, by living piously and peaceably in the stedfast Profession of his holy Gospel, and in hearty Loyalty and Fidelity to our King; whose strength and security, next under Providence, does principally depend on the Hearts and Affections of his Subjects, on the Counsels and Assistance of his Parliament: So shall we best secure our selves, consulting at once our Duty and our Interest;

ſo with St. *Paul*, may we hope in God, *who hath delivered us from ſo great a death, and doth deliver, in whom we truſt that he will evermore deliver us*, [2 *Cor.* 1. 10.]

From all Sedition, privy Conſpiracy, and Rebellion; from all falſe Doctrine, Hereſie and Schiſm; from all Popiſh Principles and Practiſes; good Lord deliver us, through Jeſus Chriſt our Saviour and mighty Deliverer.

To whom, with thee, and thy Holy Spirit, three Perſons and one Eternal God, be aſcribed of us, and thy whole Church, all Power and Glory, Thankſgiving and Praiſe now and evermore. *Amen.*

FINIS.

TWO SERMONS

Preach'd before the

Queen-Dowager

IN HER

MAJESTY's CHAPPEL

AT

Somerset-House.

By the Reverend Father *Dom. PHIL. ELLIS*, Monk of the Holy Order of St. *Benedict*, and of the *English* Congr. Preacher and Chaplain in Ordinary to Their MAJESTIES.

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